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## ⇒BOOK⇒NOTICES.⇒

### ORELLI'S OLD TESTAMENT PROPHECY.\*

We notice first the scope of this work. In the Introduction biblical prophecy is defined and clearly distinguished from analogous heathen phenomena; its subject-matter, the kingdom of God, is stated; the influence of the age upon it is shown and limited; the office of the type is set forth, and the notion of fulfillment, in general and in the new covenant, is given. Thus we have here enough to enable one to comprehend fully the phenomena of biblical prophecy. In the main work there is traced in its historical development the heralding word of God's kingdom in all its phases through the entire Old Testament. This is not merely done by giving this in outline as a general scheme found running through the Old Testament, but by a critical translation and exegesis of the leading Messianic passages. Notes also contain introductions to the prophetical books. Thus the extent of the subject-matter of this single volume may be compared with that of Hengstenberg's *Christology of the Old Testament*, in four volumes.

We notice next the spirit and view-point of this work. Prof. Orelli is a conservative Christian scholar, a thorough believer in the supernatural and the divine element in prophecy, and yet he is not hide-bound in his conservatism or a blind follower of tradition. He belongs to the modern school of historico-biblical critics, and uses their methods. Noticeable is his comment on the blessing of Noah, p. 103. "The question from whom such an oracle sprang or received its present form is one of extraordinary difficulty. It is clear from the above interpretation how great was the influence of the Hebrew language on the form of Noah's blessing, and of course the Hebrew language was just as little spoken by the patriarchs as by Adam in Paradise. In its contents also the oracle is conditioned by the revelation given to the people of Israel after Moses. Compare the emphatic use of the name of Javeh and the description of Canaan as cursed by the progenitor. On the other hand, it is out of harmony both with the spirit of antiquity and in particular with the moral earnestness of the biblical authors to invent such oracles of set purpose and publish them as words of an ancestor. Rather in this old Hebrew oracle we have to deal with a primitive tradition, the kernel of which reaches back beyond the Hebrew nationality, but which received its present form from the spirit of the Israelitish theocracy (as in the account of creation). The greatness of its contents makes it certain that it was a prophetically deep and far-seeing seer who put down Noah's word as the Alpha of the world's history. Such a saying can not be explained as a limited reflection of the view of a particular time, or as the product of certain political relations and moods."

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\* THE OLD TESTAMENT PROPHECY OF THE CONSUMMATION OF THE KINGDOM OF GOD, traced in its Historical Development. By C. Von Orelli, Professor of Theology, Basel, Switzerland. Translated by Rev. J. S. Banks, Headingley College, Leeds. Edinburgh: T. & T. Clark, 38 George street. 1885. Pp. viii, 472.

Isa. XL.-LXVI. is assigned to another than Isaiah. Zechariah is regarded the work of more than one writer. Yet the views of this work as a whole are those of our orthodox conservative scholars, and so completely is it pervaded with an earnest, reverent, candid tone that it cannot but prove acceptable and stimulating to Bible-loving and evangelical students, whatever their critical views. As regards all the interpretation of prophecy Prof. Orelli is sober and sound. He is not an extreme literalist, nor does he unduly spiritualize prophecy. He follows the rule which he gives respecting the relation of prophecy to fulfillment: *A prophecy can only be regarded as fulfilled when the whole body of truth included in it has attained living realization.*

For a German theological writer his style is unusually clear. No one in reading this book is liable to be lost in a fog. Hence for a comprehensive, clear, sound view of Messianic prophecy we highly commend this work. We know of no better.

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#### SCRIPTURES HEBREW AND CHRISTIAN.\*

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How shall we introduce young people or others to the study of the Bible? Shall we present them the book as a whole, either with or without comment? Or shall we by judicious selection give them the salient contents of the book, arranging together history, prophecy, law, proverb and song, so that their matter will not only be known, but their mutual relations will be seen at once? Drs. Bartlett and Peters have adopted this latter method—and the principle is a true one: as far as possible let Scripture be its own introduction—and have given a volume admirably suited for this purpose. There is no note or comment, only condensation and re-arrangement. A book has been furnished to which a young reader will often more readily turn on a Sunday afternoon for instruction or entertainment, than to the ordinary Bible, because the selections present nothing dull, nothing obscure, and nothing irrelevant to the topics chosen. Phrases unintelligible, unchaste and unnecessary have been omitted. At the same time there has been scholarly fidelity to the original and a preservation for the most part of the wording of the Authorized or Revised English Version, so that none of its classic beauty has been lost. The minor changes made have been mainly in the direction of simplifying passages or idioms unintelligible to the average reader. Explanatory glosses have, of course, been at times introduced, but these when of more than one or two words are indicated. The mechanical execution of the work is very attractive.

While thus heartily commending this work as adapted to the end in view, and prepared to serve as an open door for a further study and knowledge of the Bible, notice must be taken of the fact that the reading of the book will tend to fit one to receive the results of modern criticism. This is owing to the frequent and at

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\* **SCRIPTURES HEBREW AND CHRISTIAN.** Arranged and Edited for Young Readers as an Introduction to the Study of the Bible, by Edward T. Bartlett, A. M., Dean of the Protestant Episcopal Divinity School in Philadelphia, and John P. Peters, Ph. D., Professor of the Old Testament Languages and Literature in the Protestant Episcopal Divinity School in Philadelphia. Vol. I. Hebrew Story from Creation to the Exile, comprising material from the following Books of the Old Testament: Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Nahum, Zephaniah. New York and London: G. P. Putnam's Sons. *The Knickerbocker Press.* 1886. Pp. xii, 545.